539 En Ye!

Mo-tun-chi Rok hap tum nen bön — We were made along with the *so-lo-nom* bamboos
So-lö-nom po-bong yü duk kuk so — And the *ar-tsum* Bamboo-joints and the small reed (Bamboos [1])

Ar-tsum po-mig duk kuk so po-s'or bok — We the sons of the (one-)Mother-flesh jolly Rongs
Yü duk hang so Rok hap gum yok s'u s'u. — Are of equal age (with the Bamboos)!

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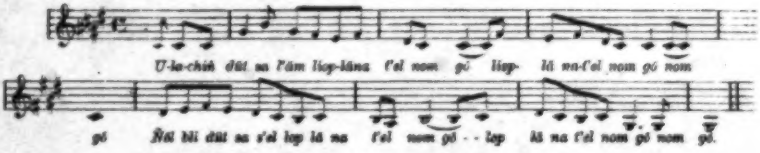
[574] [273] The following three songs are love-laments, the first by a languishing spinster and the others by lovesick swains. The reference in some of them to the "dear sisters" standing behind, relates to the present practice of the girls of the family who stand behind the guests to replenish their bamboo cups of *marwa* millet beer [2]).

III.

U-LA-DUÑ DÜT.

A LOVE LAMENT.

[533]


U-la-chiñ düt su t'ám liop-lánu t'el nom gó liop- lö na-t'el nom gó nom
gó Ñöt lö düt su s'el lop lö na t'el nom gó - - lop lö na t'el nom gó nom gó.

U-la duñ düt su-t'ám liop-lö na-t'iel nom gó. — I (am) a maiden [3]), like an unopened bud [4]).
Ñöt-löt düt su-s'el , , , , — Like a supple shuttle [5]).
Suñ la lyen s'u fak-ruñ , , , , — Like a whirling spindle [6]).
Ka-fer lö-rum nuñ nök liop-lö diñ mil nom gó. — I stand a maiden, like a twirling spinning thread.
S'or la tak-kut so-s'el , , , , , — Like a bright golden tassel.
Mit tak-gum diñ-mil nom , , , , , — A maiden I stand (forlorn) behind.
S'ung fo s'ot la-löl-la liop-lö na-t'iel nom gó. — I (am) a maiden like a tender coiled bud.
Tak-mok fo s'ot nuñ nök , , , , — Like a sorrowing *S'uñ* bird.
Sük la ma rum na mo , , , , — Like a loudly lamenting Takmek bird.
Lok la ma rum na mo , , , , — I feel very sad!

IV.

THE PANGS OF LOVE.

Chin-cho-su tak-nak buk go ma t'ön na-pok — Though I tasted not the wild *chin-cho-su* yam [7])
Kyok-rün-lo lat dak ñ-tim-bu lök nom-ni — I feel great pain in my *kyok-rün-lo* heart.

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[824] [231] [415] [222] [1]) *Pu-sher* is a small reedy bamboo, grass which is a favorite fodder for cattle. The largest bamboo from which pitchers are made is „*Pö*" or „*Pou*" (*Dendrocalamus Hamiltonii*, Nees & Arnott). It is often 6 to 8 inches in diameter.

[2]) This beer brewed from the fermented seed of millet (*Eleusine Coracana*) is served out in bamboo-pitchers or *poñ-t'ut*, from which it is sipped up through a thin bamboo tube called *poñ-kö*, so called, because it is scraped and polished, from *po*, a bamboo and *kip*, to scrape.

[3]) Literally „Sister".

[4]) The folded bud of a growing shoot, such as the plantain or banana (*Musa sapiens*).

[5]) *Ñöt-löt*, a weaving rod.

[6]) *Ian-s'u*.

[7]) *Tak-nak-buk* or „Forest yam". This is a very deeply set wild yam, growing 4 to 6 feet below surface and is only to be dug up with great labour.

539 *Fŏa-rŏa-lĭŏ kur-pok go-ma zon-na-yuk*
Ar-tan-tasm kĭ dok ŏ-tim-bu lĭk nom-ni
Chuk-as-li ka-ak go ma-t'ăn na-yuk
Mar-ka bŏu wŏ dot ŏ-tim-bu lĭk nom-ni.

Though I ate not the *fŏa-rŏa-lĭŏ* wild plantain.[1])
I feel great pain in my *ar-tan-tasm* liver.
Though I took not the wild *chan-as-li* yam[2])
I am burned up with a fiery thirst.

V.

EH YE!
Sĭk-la ma-run-ne loŏ la ma-run-ne
Mĭ tan-yum nem-t'om dŏ-par-lo nok-ka
Kyok-ra-lo lat ŏ-re re fari-lĭ yo
Ar-tan-tasm byat lo-kuŏ kyŏŏ la yo ma.

EH YE!
I feel very sad.
Listen O maidens behind! (respected) as *dŏ-par* great-mothers
I feel this *kyok-ra-lo* heart (*of* mine)
Is pierced through and my *ar-tan-tasm* breath[3]) is chill.

EH YE!
Go-rok ko! Sĭk la ma-run-ne
S'er t'as-di nak-bo rum ko nun a
Om kĭt-tasm s'u nok-nen go dun bo cha
Sak-la ma-run-ne loŏ la ma-run-ne

EH YE!
I feel very sad.
O Head-Father spirit, creator of *S'er* fate.
Tell me what is my *Om* destiny!
I feel very sad!

EH YE!
S'i-mŏn-mi kap gi-par-sok ŏin kap as-lo nok
Ki-dak tasm-pa-non som-rok
S'u mat nok dant go yok s'ŏ dit ma ŏ
Sĭk la ma-run-ne loŏ la ma-run ne.

EH YE!
I (am only) a *S'i-ruan-mi* boy,
A *gi-par-sok* youngster. I implore you humbly standing
Why have you given me this *as-lo-non* and *tasm-la-non* (sorrow
I feel very sad.

VI.

Fok-tasm-mon na yun
Kŏŏ tasm wok na s'en
Mi-t'ĭk-mo s'u yŏŏ
Kŏŏ tasm wok na lan
Duk-mar-bŏu som t'at
Tuk-ta-li Nŏ-nok ko.
Zam-as-li Fa-duk t'ŏŏ
A-yu ru-ma ŏ
Kyok-ra-lo lat dok
Ar-s'i han s'u yŏ
Z'em ta-t'i s'u yŏ
Gi-par-sim s'u da.

O you with the flowing hair!
O fair one with the neat parted hair!
Why have you *mi-t'ik mo* charmed me so?
You fair one with the neat parted hair!
O old great grandmother *Tuk-ta-li Nŏ-nok*
You *duk-mar-bŏu* joiner of our breath
O old great grandfather *Zam-as-li* lord *Fa-duk*
Praise be to your names!
(But) why have you *ar-s'i-han* created me?
Why have you *s'em-ta-mi* created me?
Why have you *gi-par-sim* created me?
To suffer such heart-breaking sorrow?

The following seems a figurative declaration of affection by a youth of the valley the Singtali-river towards a girl of the Kirungpata-glen.

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[1]) *Kur-pok* is the wild plantain (*Musa* sp.). It is full of large sharply jagged and irritant seeds. The cultivated plantain *Kur-dut* is seedless.

[2]) *Ka-nok* is a hairy round wild yam of large size, which grows near the surface of the ground, but its tubers cause intense thirst. Other wild yams found in Sikhim are *Su-um-buk*, *Sak-pol-buk* and *Su-li-buk* (?) probably the *Chuk-as-li* of text.

[3]) Literally „Lungs".

[222] [137]

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

illness which is hereditary in the family. Numerous examples prove that the Shaman disposition does in fact appear as a kind of illness."[105]

Our own studies have brought to light the existence of similar dispositions among the Rong. In both places there is the same conception of the spirits of Shaman. These spirits sometimes take the form of animals, *e.g.*, that of a bull. "His bull-form walks abroad, is also said by the forest Juraks, when the soul of a Shaman has departed to another world."[106] They also bring the deceased into the kingdom of the dead.[107] All these facts run a close parallel to our findings among the Rong and other primitive hunter tribes in India.

Further similarities are found in the mode of consecration and instruction. The Shaman costume however is fundamentally different. The Rong have no special costume, while among the different Siberian peoples, a wide variety of customs are worn.

(*k*) The Social Classes of the Rong.

According to the general tradition existent among the Rong, they claim to have been originally a race of hunters, and that in the very early times before the Tibetans, the Bhutanese and the Nepalese had infiltrated into their country, they lived as the free rulers of the immese forests which were their home. The Lepchas have a clear knowledge of the animals, the birds, the plants, the fruits and the roots, and can tell which are poisonous and which are edible. Even today the Lepcha will not starve if the harvest fails, for he will procure as his sustenance the edible leaves, fruits and roots from the forest. One such root is the dayout-buck. After being dug up it is broken into small pieces and soaked in water for three days to remove the poison and clear off the lye. A ferment is then added and a kind of beer produced. Another root is the dog-bo or bok-yik. It is cut up, the lye cleared, and then it is cooked and crushed. The broth is eaten like rice. This is of a pale violet colour.

105. op. cit. p. 462.
106. op. cit. p. 478.
107. op. cit. p. 478.

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

rice as a food. The fact that the offering of sacrifices to the deities concerned with farming was preponderantly a woman's concern, leads us to conclude that farming was originally the work of the women. In the olden days the fields were burnt out in order to prepare them for the plantation. Part of the forest was burnt, cleaned up, and the cultivation of grain would be carried on for one or two years, after which the tribesmen would move away to another area. This is known as shifting cultivation. Today, the burning of fields is controlled by government, lest too much damage be done to the forests. The permanent field system is the common practice today. (Fig. 25-27)

The Rong originally dug up their fields with the use of the hoe, and they did not use the plough. They have taken over the plough only recently from the Indians and the Nepalese. The Lepcha's knowledge of farming was very elementary and they could by no means compete with the Indian and Nepalese farmers. There was a reason behind this. The Lepchas were not totally dependent for their existence on farming, for the collection of roots and plants, and hunting, offered them rich sources of nourishment. A little cattle-breeding goes hand in hand with farming. They keep a few cattle and goats ; sheep are kept very seldom, and at the most one or two pigs. The cattle are the mountain Zebu. The humps of these animals are feebly developed, but for the rest they are strong animals. The Zebu are generally of a black colour. The goats are of a poor variety and have no special breed. The pig, which is different in shape from the black Chinese pig, has as its forbear the black Himalayan boar. The stomach of the pig does not hang down low ; it has small erect ears, a strong mane of bristles, and a long and pointed head. A Lepcha who is well off keeps about eight to ten cattle, and among these are two pairs of oxen for cultivation. The other animals are milk cows and calves. The milk provided by these animals is used mainly for tea ; but occasionally butter is made from it. The number of goats reared is also not very large—ranging from ten to fifteen among the richer folk. The cattle and goats are driven to the grassy slopes for grazing throughout the day and in the evening they return to their stalls. (Fig. 28)